/40 cont./

125 [123] In spite of the relations of trust developed between the Boni and ourselves in the course of the work carried out together during four long missions, we were able to take this census only progressively and indirectly, by using simultaneously the following procedures:

—Study of the genealogy of the groups, going up from woman to woman up to the founding ancestress, then going back down from her. These genealogical tables, some of which extend [166] over nine generations and include more than 160 persons, brought [136] to light a certain number of temporarily absent people and individuals who lived away from the villages, isolated in the middle of the Creole gold miners, but continuing to make up part of their group; they also brought to light a certain number of young people and orphan children taken in by distant relatives who would not have spoken about them directly. But on this point, gaps remain;

[126] —Detailed plan of the villages and interrogation of the village heads as to the persons living in each house;

—Interrogation of the women about their dead and surviving children;

—General verification with the help of perfectly trustworthy informants who possessed a thorough knowledge of the genealogy of the groups.

[162] The census, stopped on January 1, 1958, covered 811 persons of whom 667 /41/ were from the villages of the French bank and 144 from the Surinam bank (Kotika). As for the latter, we [165] questioned them individually when they came to the French bank, especially when they came to attend the end of mourning festivities in Boniville in October, 1957. The Kotika census is less [128] exact than that of the French villages, and in addition we were [126] not able to make a plan of the village. For this reason we have not reproduced it in the present work, where only the corresponding genealogical table appears.